183, 486, 572, 577, 609, 627, 672, 696

[See all of the above categories for various aspects of protection and countenance as practiced by the Rwala.]

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CHAPTER IX

STRANGERS IN THE CAMP

NEIGHBORS OR ḴUṢARA'

In every Rwala camp there lives a member of another tribe who has left his kin for some reason and who, for a time at least, desires to make his home in a different territory. Such a stranger generally comes to an agreement with some Rwejli that they will be neighbors, *ḳuṣara* (sing., *ḳaṣir*), and as such will protect each other. A Rwejli cannot be a *ḳaṣir* to another Rwejli, but may have for a neighbor a member of some other 'Anene tribe, whether friendly or hostile.

The Rwejli protects his *ḳaṣir* against the Rwala and the *ḳaṣir* does the same for the Rwejli against his own people. A *ḳaṣir*, a guest, *zejf*, and a traveling companion, *ḥawi*, all of whom enjoy special privileges, are not subject to the ordinary regulations of the tribe, *lâ jemšûn al-ḥakk*. Their stick has as much force as another Bedouin's saber, *'aṣâkom sejf*. The *ḳaṣir* is treated as a man possessed of power, *'aziz*, and justice is always done to him, *ḥakkek ḥâṣel*. Even in cases where a Rwejli comes in conflict with a neighbor from elsewhere, the latter's Rwejli neighbor obtains, by force if necessary, a fair decision for him, or, as the saying is: "With a drawn saber and a swaying [balance of] justice, *bes-sejf aṭ-ṭâjel w-al-ḥakk al-mâjel*."

When a Rwejli has a claim against a *ḳaṣir*, he may not make his demand himself but must put it in the hands of the stranger's Rwejli *ḳâ'ir*. If the claim dates back to the time before the stranger became the latter's neighbor, the usual answer is: "And why didst thou not seek thy rights before he was my neighbor? If thou couldst wait till today, wait now till *he* is my neighbor no more." A Rwejli may not sue a *ḳaṣir*. Yet should he do so and the judge, ignorant that the defendant is a *ḳaṣir*, decide against him, the judgment never becomes valid. The Rwejli neighbor will say to the plaintiff: "What art thou doing? I am thy opponent, *ana šedîmak laṭ-ṭaldjeb*, not my *ḳaṣir*. Sue me, but my neighbor thou hadst better leave in peace!"

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609 572 ●672 If anything is stolen from a stranger *ḫaṣîr* by a Rwejli, he reports it at once to his native *ḫaṣîr*, who goes to the guilty person and speaks thus: "Doest thou not see that A is my *ḫaṣîr* and as dear to me as my own kin and all my tribesmen in this camp? *ḫaṣîri bên al-ʿanâja w-aṭ-ṭenâja.* Why didst thou take it from him?" And, seizing the stolen object, by force if necessary, he returns it to his *ḫaṣîr*.

Should a Rwejli assault the woman of a stranger *ḫaṣîr* in her tent, she shouts for the native *ḫaṣîr* to come to her assistance, which he is bound to do. If he kills the assaulter in his *ḫaṣîr's* tent he not only is not exposed to the blood vengeance, but the murdered man's kin, or, if he was not killed, the culprit himself, must pay the blood price for having insulted the tent of a neighbor.

But if the stranger *ḫaṣîr* kills a Rwejli he hastens to his native *ḫaṣîr's* tent with the entreaty: "Help me escape! *hazzemni.*" The latter instantly summons his kin, *ahl*: "I want to help my neighbor to escape," and they all must support him in this. Should the stranger *ḫaṣîr* express his willingness to pay the blood price, his native *ḫaṣîr* protects him until all is settled.

When a Rwala camp is attacked by the enemy and among other things the stranger *ḫaṣîr's* camels or mare are captured, it is the duty of his native *ḫaṣîr* to return to his stranger neighbor all that was stolen from him out of the booty taken by the Rwala in their next successful raid. The reward given to the raider is a she-camel for a mare and two *meǧîdijjât* ($1.80) for a she-camel.

In the same way the native neighbor is protected by the stranger *ḫaṣîr* against the latter's own tribe. Only when both tribes declare war on each other, in the course of which the stranger's property is captured, is the native *ḫaṣîr* absolved from helping him, unless he has made a prior agreement to do so. In this case he declares in the chief's tent:

"O you Rwala all! be my witnesses; thou too, Eben Šaʿlân! I and my neighbor here have bound ourselves by an agreement to protect each other in any event. His tribesmen will not eat from my property and I shall not eat from theirs. *Jâ rwala eššahâd w-eššad jâ-ben šaʿlân tarâni maʿâjifen ḫaṣîri flân al-flâni enni hom mâ jâkolûn ḫalâli w-ana mâ âkol ḫalâlhom.*" The same declaration is made by the stranger *ḫaṣîr* either in person or by a message in writing in the tent of the chief

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f his tribe. If then his tribesmen steal anything from his ative *ḫaṣîr* they must return it, and vice versa.

When a member of a hostile tribe is hired by a Rwejli o herd his camels and the herd entrusted to his care is ttacked by his tribesmen, he is allowed by the raiders to eep for the Rwejli three she-camels, one for riding and two or milking, *ḳa'ada w-menâjeḥeḥ* or *rukûba w-ḥalûba*.

WANDERING PETTY MERCHANTS OR KUBEJSÂT

In almost every camp there lives a wandering merchant alled a Kubejsi (pl. Kubejsât), although he does not always ail from the settlement of al-Kubejsa, near Hît on the right ank of the middle Euphrates. He comes with one or two amels laden with his goods, quarters himself as a guest with Bedouin, pitches beside the black tent of his host his round white tent, *ḫejme*, and begins to sell cheap kerchiefs, men's hirts, material for women's shirts, shoes, and numerous other rticles of clothing, *bẓâ'*, and also tobacco, coffee, *hejl* (cardaom), and some drugs. He pays the owner of the tent where e boards with cloth enough to make one suit. The chief gets othing at all.

Few Bedouins buy for cash, but nearly all buy on credit, aying 25 per cent interest in five months. The creditor, *dajjân*, reases his debtor, *madjûn*, all the time to pay what he owes im. He seizes his camels and often even his mare so as not to ose anything; for no Bedouin would ever pay if not compelled o do so; yet there are times when he, too, finds constant unning unbearable. It is said:

Mâ ḥamm illa ḥamm ad-dên
w-lâ waǧa' illa waǧa' al-'ên.

Nothing causes more torment than a debt,
And nothing greater pain than the eye.

The interest, *fâjeẓ*, on borrowed money must be paid at nce in cash. For instance, on borrowing 10 *meǧîdijjât* ($9.00), $^{2}/_{2}$ *meǧîdijjât* interest is paid for a year in advance and the orrower has to declare that he has borrowed $12^{1}/_{2}$ *meǧîdijjât*, when as a matter of fact all that is left to him is $^{2}/_{2}$ *meǧîdijjât*. Both the debt and interest must be paid at the

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camels into his own herd and waits till some 'Aḳejli comes to claim them. Thus a brother's eye cares for the 'Aḳejl even during their absence, *'ajneh warâhom*.

BLACKSMITHS

In the opinion of the Rwala, Allâh created with the first Bedouin also the first smith, *ṣâne'* (pl., *ṣunnâ'*). Every camp and every settlement of inner Arabia has its blacksmith who works for the whole clan or for the whole oasis. Often the same blacksmith family has camped with the same clan from time immemorial and yet cannot be adopted by it, for the *ṣunnâ'* remain strangers forever. Among themselves the blacksmiths form kins of their own, and the blacksmiths of the Rwala are relatives, *beni al-'amm*, of all the blacksmiths in Arabia. They live in almost the same way as the Bedouins or settlers and are subject to claims of vengeance among themselves; but they never make war or take part in raids, even as allies of the Bedouins. During an attack on the camp where their tents stand they go on with their work unconcernedly, defending neither themselves nor their neighbors, for they have their brother, *aḫ*, in every tribe whose duty it is to return to them anything of which a member of that tribe has robbed them. Among the Rwala a member of the Âl Miġwel kin is the brother of the *ṣunnâ'*. If a Bedouin does any wrong to a blacksmith, the latter complains to Eben Miġwel, who must put matters right. When the raiders bring along, besides other booty, camels bearing the *ṣunnâ'* brand, their brother takes them all into his herd and sends word to the blacksmith of the raided tribe: "Your camels are held by me." They then come, pick out their animals, and return home with them. But if camels branded with the mark of the brother's tribe are found among those of the *ṣunnâ'*, he returns them to his tribesmen. For his trouble the brother keeps every fifth animal as well as such as are not claimed by the owner blacksmith.

The *ṣâne'* not only shoes horses but repairs rifles, daggers, etc., and often makes new rifles, fine sabers, and spears, for there are many good artisans in his craft. For shoeing a horse he will make no charge. His reward is a two-year old she-camel, *ḥeǧîṣ*, for every horse captured and all the horse saddles brought home from the raids, which he then

679 a few hundred meters farther but away from the place where
674 his comrade is stationed. The latter keeps his place at least one hour longer, waiting to see if by chance the theft has been discovered in the camp. Should an alarm be given and search made for the stolen animals, he tries to attract attention to himself and then leads the pursuers in a different direction from that taken by his comrade, until, after eluding them altogether, he makes haste to join him. Then, mounting the captured animal, he makes his escape while the pursuers are following the wrong scent.

685 If a thief is seen crawling near, he may be shot at sight. If he is caught, his captors beat him, *jaḳtolûneh*, revile him, *jasaḫmûneh*, and, if he is unknown to them, tie him fast to prevent him from running away and stealing something after all. After sunrise breakfast is given him and he is free to go wherever he wishes. In case the thief with the stolen mare escapes and his watching comrade is caught, *ḳaṣîb*, the latter may be killed on the spot but must not be held in fetters to compel his comrade to return the stolen animal.

681 Fettering is not an established custom, *má hi 'ádaten sánijaten*, among friends. A member of a hostile tribe, when caught in camp at night, is generally put in the irons used for fettering a mare's forelegs in the evening, and he is then called *rabiṭ*. In order to save his life he must offer some animals of his herd as a ransom. In this case it is said that "the captive sent his movable property instead of his neck, *ar-rabiṭ ḳallaṭ ḥalâleh ḥiddâm rukubteh*."

577 To steal from a fellow tribesman or even from a neighbor
626 is considered a disgrace. A thief of this type is called *bawwâḳ*, *neṭṭâl*, or *nedû'*. No one will suffer him to come to his tent.
672 Should he enter a tent in another camp, any one knowing him will instantly call the owner's attention to him: "This man is a *bawwâḳ*. Let him not sleep in your place! *Hâḍa bawwâḳ lâ tḫallûh jamraḥ 'endakom*." However, if his sons are known to be honest, they are not made to suffer for their father's shame.

685 If anyone can show indisputable proofs that a fellow
627 tribesman has stolen, for instance, a firearm from him and if the other denies it, the robbed man takes two or three of the offender's camels, drives them before the tent of a more powerful neighbor, and, after obtaining his protection for them, *aḍḫalhen 'alejh*, brings his witnesses. The protector must then

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574 sive or that he contradicts himself, he declares: "By Allâh! we do not trust thee. Say who knows thee! *W-allâh mâ ḥenna meṣaddeẓinak hât alli 'ârefk.*"

[609] If nobody is found in the camp to vouch for the newcomer, he must leave at once, either on foot or on his animal. The host fears that he may be a robber who will steal from him or his guests at night and then disappear. This caution •[672] is due to the fact that the host is responsible for any deed his guest may commit while on his grounds.

A common guest addresses the chief with the title: "O thou long living! O thou who art protected from evil! *jâ ṭwîl al-'omr jâ mḥafúẓ.*"

Sometimes a guest arrives just when there is no flour, wheat, or *tummen* (a kind of rice) in the tent. The owner with his whole family may have been living for weeks on milk alone, but the guest must receive something better. In such a case the wife goes from tent to tent, begging: "We have received a guest and we are out of food. O friends, we have nothing to set before him; lend us something so that we can do our duty. *Ḥenna mežâfir w-enzefna jâ rab' w-ḥenna-ḳfarna min aṭ-ṭa'âm ekrezowna šien* [sic] *nesteter beh.*" The neighbors help her to the best of their ability — one lending a little flour, another some *tummen* or some butter, and there are also tents where she is told: "Come to us today and thou wilt get the supper thou needest for thy guest."

574 264 If the guest arrives in the forenoon, he gets both dinner and supper, *ġada w-'aša*. The meals are brought either by the host himself or his son or are served by a slave, with the host urging: "Hasten to thy luck, O guest of the Most Gracious! Eat! May Allâh preserve thee!" A prominent guest either eats alone or invites the host or some chief who is present to eat with him.

A common guest eats with the others, the host, however, deciding the order of those who are to sit together. When the dish is already surrounded by six or eight persons and the host notices one more he wishes to invite, he asks: "If you can find a gap between you, invite also So-and-So! *en čân 'endakom ṭenijje 'azzemow flân.*"

"The place is large! Come hither, O So-and-So! *al-maṭraḥ wasi' ḳum ğâj jâ flân.*"

Coughing or sneezing during the meal is to be avoided. He who has finished eating licks his fingers clean, drops his

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DURATION OF HOSPITALITY AND DEPARTURE OF GUESTS

574 576 The usual or proper hospitality extends to three days and a third of the fourth day. The first day should be devoted to salutations, *salâm*, the second to entertainment, *ṭa'âm*, and the third to discussion, *kalâm*. The third of the fourth day is counted as lasting from sunset to the appearance of the morning star. Between this time and sunrise is the correct time for the guest to depart. But he who prepares to leave only after the dew has evaporated on the fourth day, causes his host a good deal of annoyance, for the latter probably wants to begin the day's march to a new camp site or has to watch his camels while their herdsman is eating his breakfast; hence the proverb: "A spotted snake and a guest who either comes or leaves when the dew has gone are esteemed alike! *al-ḥajje ar-rakṭa' walla-ṣ-ṣejf al-meẓhi.*"

If the guest, on the third day of his stay, inquires which way to take, the host describes it in detail as if he had to ride at night time: "If ye start at midnight when it is completely dark, go through that defile yonder, *elja ǧaḥamtom edrebow ma' haḏâk ar-rî'*." With the Ḥarb tribe alone can the guest leave the tent at any time he likes. Hence the saying: "Whether we leave early in the morning, or when the dew passes, or at noon, in the Ḥarb territory we shall find a road anywhere! *elja ṣbaḥna wa-ṣṭebaḥna w-elja' ṣaḥḥejna w-taṛaddejna dijâr ḥrûb killha drûb.*"

● [672] For three and a third days the host will protect his guest and vouch for him while in his tent. Should he steal anything, the host must give compensation. After his departure the guest remains three and a third days more under the protection or before the countenance of his late host, who will protect him against his fellow tribesmen even to the distance of 150 kilometers. In case the guest is robbed in that time, he returns to his recent host, explains what has happened to him, and the latter, summoning his whole kin, says to them:

"So-and-So was our guest. Our salt and our food are still in his belly, and yet he was wronged by our fellow tribesmen. *Flân ṣâfana w-melḥana w-zâdana bebaṭnoh w-naṭal mis ǧemâ'atna.*" For it is the duty of the host's kin to assist him in recovering all that his guest has been robbed of.

SPECIAL CONDITIONS OF VENGEANCE

628 The wife, daughter, or sister of the culprit is never persecuted by the avenger. If his sister or daughter is married to a man not a member of the culprit's kin, he also will be spared.

614 Should a woman commit murder, her husband is not subject to vengeance if he is not of her kin. He paid for her what her relatives asked, they have kept the payment and thus become liable for her misdeeds. The responsibility for the moral offenses of a woman is borne by her husband, but her material good or evil is the concern of her kin, *ḥaṭâjâha wo-aṭâmiha berḳubt ar-raḡol ḫejraḥ w-šarrha laḥalha*. The person whom the married woman can most inconvenience is her own brother; hence the proverb: "The brother of a married woman is far removed from any good done by her, but very close to any evil she may be guilty of; *aḫu sirre baʿîd ʿan al-ḫejr žerîb ʿan al-meṣarra*." If, therefore, the married woman commits murder, her brother is considered to be her chief accomplice. Her kin will flee, while she will remain calmly with her husband, unless he divorces her. The blood price is paid by her kin out of their own means. If she has received a few she-camels from her husband out of his surplus, *damâʿanteḥ*, she cannot use them for paying the blood price without his consent, because he gave her the animals for her own benefit and for the good of the children she has borne him, not for the benefit of her kin.

Again, should anyone kill a married woman, it is the duty of her brother to avenge her, but the husband demands compensation. He who strikes a pregnant woman so that she miscarries, *ramat*, before the seventh month of her pregnancy, while it is impossible to recognize whether the unripe fruit of her womb was of the male or female sex, must pay twenty-five she-camels. If she miscarries in her seventh or eighth month or, as they say, hurries on the birth, *istaʿǧalat*, and the prematurely born child dies, the compensation for a boy amounts to fifty, for a girl to twenty-five she-camels. Should the mother also die, twenty-five she-camels more must be paid. These are taken by the woman's kin, the husband receiving what was paid for the child.

683 843 628

682 628 562 The husband who has paid for his wife in full, may kill her without making himself liable to pay the blood price to

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her kin, who may not demand it. Since he has bought her, she becomes his property, and he may punish her even by death, *siktha wa-ḥtarajtha ḥra*. However, her kinsfolk investigate the reason for her death and take vengeance on him if they think the motives insufficient.

The father who kills his son or daughter is responsible to nobody, as his children are his property, *mulk*.

If a son kills his father or mother, no avenger will rise against him, but he must leave his clan or tribe forever. The same is true of a daughter who murders one of her parents.

There is no blood price if a chief, or any Bedouin, kills a member of some other tribe who, happening to be in camp at the time a raid was being planned against an alien tribe, gave warning to the latter for payment. A hired traitor, *nagîr* or *ḥaddâm*, may be killed without fear of vengeance.

When a camp guard observes a man at night creeping close to the tents or herds and calls to him: "Who art thou, fellow, before I do something terrible? *waš ent jâ zelema ǯabl al-waḥama*," and the unknown man instead of answering starts to flee, the guard may shoot him without being liable to vengeance. He that sights a thief in his tent at night and shoots or kills him is, likewise, immune from vengeance.

He who rides through the desert on a dark night and wounds or shoots dead a robber who has assaulted him, will not fall under the ban of vengeance but has to prove that he acted in self-defense.

For violating a virgin the offender may be killed with impunity by any one of her kin. Should any one attack the virgin's avenger, he would be destroyed by his own kin. The honor of the virgin demands it, *mašja-l-'arṣ*.

A husband who sees a strange man with his wife pretends to see nothing but steals after him and, if nobody is near, kills him. The kin of the murdered man, although they pretend to seek out the slayer, are very careful not to attack the husband of the woman with whom the murdered man had illicit relations. Their kinsman was killed as a thief or robber, and they do not wish to blacken his face by forcing the husband to disclose what he has witnessed. Hence, pretending to seek out the slayer, they actually divert attention from him, while ostensibly showing their willingness to avenge their kinsman.

A culprit while asleep must not be killed by an avenger,

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A culprit while asleep must not be killed by an avenger,
513 since this would bring vengeance on the latter's own head and
628 his vengeance would not be accomplished. For a sleeping Bedouin has no soul and is as good as dead. A dead person cannot
[764] replace a living one, and he that injures a corpse involves the whole clan in his guilt. Therefore the avenger first awakens the culprit with the words: "O So-and-So! dost thou remember that So-and-So dwells in thy belly?"

628 On finding the culprit, the avenger kills him, slits the
682 corners of his mouth up to the ears, cuts off his ears, and sticks them into his mouth. Then everybody knows it for the
672 deed of an avenger, and no search is made for the perpetrator. With the death of the real culprit the vengeance comes to an end, *istaddow ṯârhom*, and his whole kin may return home in peace.

He who unintentionally kills a man or a woman is not liable to vengeance but has to give compensation, often after prolonged negotiations.

If a person is killed by either a horse or a camel, its owner places the dead person's clothes on the animal, brings it to his nearest relative, and leaves it there with the words: "This is thy blood shedder; take him!"

685 For the intentional killing of a horse or camel four times the animal's value is to be paid; if the animal was killed accidentally, its actual market price only.

TYPICAL INSTANCES OF THE APPLICATION OF THE LAWS OF VENGEANCE

628 In the rainy season of 1905 the Ḳmuṣa were camping together with the 'Ebede between al-Ṣurâb and at-Tinf, their watering place there being the Ḥabra at-Tnejf. The stud camel owned by Mnezzel eben Nims of the Ḳmuṣa attached himself, *'ajjar 'ala*, to the she-camels belonging to one Ḥarrâs of the 'Ebede, who let him cover one of his she-camels, *ṣarab beh lenâkteh*. When this came to the ears of Mnezzel's son Ḥsejjân he reproached Ḥarrâs angrily: "Thou hast used our stud camel without telling my father of it." Ḥarrâs retorted, and an altercation followed, *tehâwaśaw*, in the course of which Ḥarrâs struck Ḥsejjân with his cudgel, *mogrûb*; whereupon the youth stabbed him with his dagger, killing him instantly. As soon as he realized what he had done he drove his herd to the tent of Eben Mezjjeb of the Msike, ran inside, and begged:

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had paid for her what her kin asked, he was not obliged to give them anything now.

Me'ǧel eben 'Amša of the Drejb kin of the Ḳmuṣa on returning home found his young wife sobbing.

"What ails thee?" he asked.

"Thine only brother Sammîṭ has raped me!"

Taking his revolver, Me'ǧel sought out his brother and, with the words "Thus I punish a brother who has raped my wife," shot him dead.

The neighbors heard his words and saw Sammîṭ fall dead, but no one dared to act against Me'ǧel.

As soon as the head chief Raṭwân eben Meršed heard of it, he rode to the slayer, entered his tent, and said:

"By Allâh, thou shalt die this moment; *w-allâh kowd ent temût 'enda has-sâ'a.*"

But Me'ǧel's and Sammîṭ's mother, who was a widow, embraced her only son, crying:

"O Raṭwân, leave me at least this child, the only boy I have now! *ḫalli wlejdi ḫalli waḥîdi.*"

Raṭwân turned on his heel and rode away without hurting Me'ǧel.

A Ḳmâṣi, 'Awênân eben Sa'îd, watered his herd at al-Ǧubb, south-southwest of al-Mijâḍin. The well was about two meters deep but wider at its coping stone than at the bottom, making the drawing of the water very difficult. His comrade therefore crept down, filled the leather bucket with water, and handed it to 'Awênân, who was standing above, to empty into the water trough. The thirsty camels pressing close, 'Awênân alone could not keep them away, and one slid down the well. 'Awênân caught the animal quickly by the head and jerked it to the ground, so that her front legs were outside, her belly on the coping stone, and her hind legs kicking wildly inside the well. One kick struck the man standing below, splitting his head. 'Awênân's shouts for help brought other herdsmen to the scene, who pulled out both the camel and the injured man; the animal was unhurt, but the man soon died. When his father then seized the whole of 'Awênân's herd, the latter tied the dead man's clothes to the camel by which he had been killed, swore that nobody but that animal had killed him, and offered compensation. The judges declared

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628 that the guilty camel, but nothing else, belonged to the dead
●672 man's father.
682

In the camp of Meǧwel eben Meṣreb, who was married to a French woman, there lived with the Bedouin 'Âfet a youth named Meṭḳâl, a native of Irak, working for hire. Suddenly he disappeared. 'Âfet made a search for him but without success. At last he was found by a strange wayfarer with his head shot through, the corners of the mouth slit, and his ears stuck into his mouth. This showed it to be the deed of an avenger who was in the camp as a guest at the time and soon made himself known. Having proved that it was his duty to kill Meṭḳâl, he was allowed to go back to Irak in peace.

Ǧrejd eben Mowzân tracked, *tehajjer*, a guilty man with his relatives for a whole year. He knew that by doing so he exposed himself to great dangers and might even lose his life, should the Arabs sheltering the culprits catch him; but this did not deter him from his purpose. Learning finally that the guilty men were living with the Sirḥân, he entered the service as *ʃedâwi*, free servant, of a member of this tribe in order to discover the tent occupied by the culprit proper. At last he succeeded. One morning creeping to the tent he saw the culprit milking a camel. Foaming with rage he leaped at him, *'adlâh 'alejh*, and with a dagger stabbed him to the heart. Having thus done his duty, he sought protection in a tent, *zeben 'ala bejten*, and found it, because the murdered culprit's relatives were able to testify that he was the avenger proper, *meṭṭâri*, who had avenged his relative, *teṭâreh*.

539ᵏ
628 *Song of a Culprit Longing to Return to His Fellow Tribesmen*

1. *Ḳum jâ nedîmi w-e'teli ʃowḳ ma'ʃa'*
   taʃda rafîʃ aṭ-ṭejr bel-'aǧrumijje
2. *maftûlt aḍ-ḍer'în killah muwazza'*
   elja-'teztah taḳṭa' ba'îd ad-dwijje
3. *telfi 'ala hâk ar-rbê' al-mebenna'*
   bimdâḫel al-wudjân barṣen 'aḍijje
4. *telfi 'ala ǧezzâ' w-aš-šejḫ melfâh*
   elja' ḥaṣar bel-kown ǧlô as-serijje